'versally) as also of accidents, when they are con* Bidered alone without their subjects or substances. The latter of which is a thing, that men have been necessitated to in'order to the conipu* tation or reckoning of the properties of bodies* the comparing of them with one another, the adding, subtracting[1], multiplying, and dividing of them; which could not be done, so long as they •are taken concretely together with their subjects. But yet, as there is some use of those abstract names, so the abuse of them has been also very great; forasmuch as, though they be really the names of nothing, since the essence of this and that man is not any thing without the man, nor is an accident any thing without its substance, yet men have been led into a gross mistake by them, to imagine them to be realities existing by them* •selves. Which infatuation hath chiefly proceeded from scholastics, who have been so intemperate in the use of these words, that they could not make a rational discourse of any thing, though never so sinaii* but they must stuff it with their quiddities, entities, essences, h&cceities, and the like. Wherefore, these are they, who, being first tleluded themselves, have also deluded the world, introducing an opinion into the minds of men, that the essence of every thing is something without that thing itself, and also eternal; and., therefore, when any thing is made or generated, that there is ut> new being produced, but only an antecedent anil eternal essence clothed (as it were) with a new garment of existence; as, also, that the mere accidents of bodies may exist alone by themselves without their substances. As, for example,'that the life, sense, and understanding